

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE
THE FIELD
IS THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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TWO THRONES.

MRS. L. D. AVERY-STUTTLE.

Two thrones there are in the heavens,—

Two wonderful thrones I see,—
The one is the throne of judgment,
The other of mercy free;
To the one we come in our sadness,
Our sorrow, and sin, and care,
And tell our grief to the Father,
And find sweet solace there.

And oh, how we need the solace,
And cry in our grief to-day,
Like the pitiful, dying lepers:
"Have mercy, O Lord, we pray!"
And e'en like the poor blind beggar,
We lift up our blinded eyes,
"Have mercy, thou Son of David!"
And he heareth our earnest cries.

But if, in our wayward folly,
We care not to come at all,
If we blindly refuse the nectar,
And choose the bitterest gall,
We may slight the throne of mercy,
And trample on proffered grace,
And smite, like the Jewish rabble,
The godlike Sufferer's face.

We may say to the angel of mercy,
As Felix of old did say:
"I will wait a convenient season,
But now thou shalt go thy way."
There standeth no flaming angel
By the blood-bought mercy-seat
To drive to the door of mercy
The laggards' loitering feet.

But ah! to the throne of judgment
We all must appear at last,
When mercy no longer pleadeth;
And the hours of grace are past.
Then vain are our fond excuses,
And vain are our bitter tears.
When the King, on the throne of judgment,
In vengeance and might appears.

Ah, yes; two thrones in the heavens,—
Two wonderful thrones I see,—
The one is the throne of judgment,
The other of mercy free.
O come! for the gates of mercy
And pardon are open now;
For soon 'round the throne of judgment
The universe all shall bow.

THE PARABLE OF THE TEN VIRGINS.

MRS. E. G. WHITE.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their

lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay.

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed; the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him."

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom.

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night.

This parable is not a representation of open sinners, but of those who profess Christ. The

bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The first and second angels' messages are united and made complete in the third. John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar

position will be taken when the last call is made.

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears.

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity.

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him.

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them,

the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

GOING TO HEAVEN ALONE.

HIGH in the hills the wild bird hath its nest,
And utters loud its melodies of song;
But vain its music if no other beast
Is there to mate it and its notes prolong.
And so in heaven—think not to dwell alone,
In cold and hopeless solitude apart;
For heaven is love; and love would leave its throne
If at its side there were no other heart.

Then heavenward soar, but carry others there,
And learn that heaven is giving to receiving;
It hath no life which others do not share:
Its life doth live by its great art of giving.
Heaven is the heart, to other love-hearts beating;
'Tis open arms to arms of fondness rushing;
'Tis songs, with other songs in concert meeting;
'Tis fountains into other fountains gushing.

—T. C. Upham.

TRUE PROPHECIES ARE FULFILLED.

J. N. LOUGHBOROUGH.

THERE is a statement made by Moses relative to the true and to the false prophets, found in the eighteenth chapter of Deuteronomy, which, in our consideration of rules for discerning true prophets, may be designated as rule number five. He says: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Verses 21, 22.

The same thing is found also in the following scriptures: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. Of the prophet Samuel it was said, "All that he saith cometh surely to pass." 1 Sam. 9:6. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. "Our Saviour said of his predictions, 'I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.'" John 13:18, 19. These scriptures, and others of a similar nature, might be quoted to show that when the time comes for an event to take place which has been mentioned by a true prophet, the very thing predicted is there; and such fulfillment is one of the strong proofs that he is a true prophet of God.

It is now forty-seven years since the writer first saw Mrs. E. G. White in prophetic vision. During these years many prophetic statements have been made by her relative to things that would take place. Some of these predictions relate to events already fulfilled, and some are in process of fulfillment, while others are still future. As to those relating to past or present events, I know not of a single instance of failure.

Before noticing some of the predictions made during the forty-seven years, it may be well to note some that were made previously, which were in print in 1852.

Before me lies a book published by Joseph Bates, in January, 1849, entitled, "A Seal of the Living God." In the book is an account of a vision given to Sister White in the home of Otis Nichols, Dorchester, Mass., on the evening of Nov. 18, 1848. At that time there was a condition of war, rioting, and confusion, which began on the 22d of February of that year, in the city of Paris, France, and had spread to over thirty of the principalities, states, and governments of Europe. Modern Spiritualism began its "rappings" at Hydesville, N. Y., about the same time that the stir among the nations began. The First-day Adventists claimed that this stir among the nations was the rally to the battle of the great day of the Lord, that the "rapping" spirits were the spirits of devils going forth to gather the nations, as predicted in Rev. 16:14, and that the Lord was immediately coming.

At that time the few who had begun to observe the seventh-day Sabbath had just discovered, from the seventh chapter of the book of Revelation, a "sealing message," which must go forth to prepare a people to stand in the great day of the Lord. These said, "The last great battle can not come yet; for here is a sealing work to prepare a people to stand in that great day. Brother and Sister White and Brother Bates were the three public laborers who were then teaching the Sabbath truth and the "sealing message." They, with the few who had already accepted the message, were among the very poor of this world.

On the evening already mentioned, these laborers and other brethren met at Brother Nichol's home, to pray for the Lord to guide them in publishing the "sealing message" to the world. As they prayed, Sister White was taken off in vision. While in the vision, she said of the Sabbath truth: "It is the seal! That truth arises, and is on the increase, stronger and stronger. It is coming up! It arises, commencing from the rising of the sun. Like the sun, at first cold, it grows warmer and sends its rays. The angels are holding the four winds. It is God that restrains the powers. The angels have not let go; for the saints are not all sealed. When Michael stands up, this trouble will be all over the earth. They [the winds of war, etc.] are just ready to blow. There is a check put on because the saints are not sealed. Yea, publish the things thou hast seen and heard, and the blessing of God will attend."

At the time that vision was given, it did really look as if all the nations would soon be in a "whirlwind" of war. Of the situation, United States Senator Choate said, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded resentments of a thousand years, were about to unsheath the sword for a conflict in which blood shall flow, as in apocalyptic vision 'to the bridles of the horses.'"

In a few months the nations were all quiet again; but this change came on so unexpectedly that Horace Greeley, in speaking of it in the New York Tribune, said, "It was a great wonder to politicians what started all that turmoil of the nations, but a greater wonder still what stopped it all so suddenly."

After coming out of the vision already spoken of, Sister White said to her husband, "I saw that you must begin to print a paper, small at first; but as you send it out to the people, they will read it, and will send you money with which to print it. It will be a success from the very first. From that small beginning it [the publishing work] was shown to me as streams of light that went around the entire world."